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ABSTRACT

Asian studies at the elementary and secondary levels and the needs for teacher education are the focus of this paper. Trends of the last few decades that may have negatively affected the place of Asia in the school curriculum are first examined. Calls for multiethnic education, a back-to-basics movement, and economic and law-related education may be viewed as a challenge to the study of Asia. In contrast, the current global perspective/global education movement, which has received wide support from both within and outside the educational bureaucracy, is likely to have substantial implications for the place of Asian studies in schools and even colleges. The case made by proponents of global education is based on a set of propositions about the realities of life on this planet, on evidence regarding the development and nature of children's thinking and attitudes related to attaining a global perspective, and on evidence of inadequate school instruction and materials. Other perspectives for teaching about international phenomena are examined. The last third of the paper examines approaches to teaching about Asia and implications for teacher education. There is a need for Asian specialists to work with educators to maintain the current position of Asia in the curriculum and to improve the teaching about Asia. Although these efforts should extend K-college, the available evidence suggests priority should be directed toward the middle grades, with emphasis on teacher training and instructional materials development, for it is this period that seems to be crucial in children's learning about other cultures in relation to their own sense of national identity and world view. (RM)

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Teaching About Asia in Elementary and Secondary Schools: Implications for Teacher Education

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Teaching About Asia in Elementary and Secondary Schools:
Implications for Teacher Education

The School Setting: Recent Trends

Current teaching about Asia in elementary and secondary schools of the United States has to be considered in the context of the various waves of change and reform that at least superficially sweep over the schools in irregular patterns. Some of these trends bear directly on the place and treatment of Asia in the curriculum; others have limited, if any, impact. At the outset it should be noted that the inclusion of any substantive amount of content about Asia in the school curricula has come only in the last generation. Historically, the international scope of the curriculum, even in subjects such as social studies, was limited primarly to Europe or to U.S. international relations. After World War II, however, increased attention was given to other cultures and nations with a significant share going to Asia, especially the major nations of Japan, China and India. This trend coincided with increased international mindedness among the American public and educators. As the events of the 1950s unfolded and the shock of the USSR's "catching up" with the U.S. militarily and technologically sunk into public consciousness, calls for educational reform coincided with Federal funding of curriculum development efforts. First in math and science and later in social studies and other fields professional organizations, groups of educators, academic scholars and specialists primary at the university sought to define their disciplines, identify keep concepts in terms that young students could understand or "discover" by means of methodolgies utilized in the various disciplines. To only a limited extent did the movement that came to be known as the "new social studies" contribute to enhancing international education in general or Asian studies in particular. More influential perhaps were the efforts of some of the "outreach" activities of the Asian studies centers at various universities. As curriculum reform efforts of the social studies projects of the sixties and early seventies gave way to other concerns, various studies seemed to indicate that the impact of the reform efforts was limited (Shaver, Davis & Helburn, 1979; Schneider, 1980; Superka, Hawke, & Morrissett, 1980). The traditional scope and sequence of the curriculum remained largely intact; the textbook remained

the dominant teaching tool and traditional expository teaching continued to prevail in most social studies classrooms.

Among the new general concerns that have swept over the schools in the last decade are multiethnic/ethnic education, bilingualism, career education, accountability/competency based instruction, values education, a back-to-basics movement and economic and law related education. Some of these affected social studies instruction directly while others had less direct effect. Calls for back-to-basics, for example, concided with renewed emphasis on citizenship education. Increasing attention was directed to traditional civics, and government, but also to economics and law-related content. Reading skills and the use and interpretation of maps, globes, graphs, charts and other data sources were the subjects of much effort in the last decade.

Some of these trends are compatible with Asian studies, while others may be viewed as a challenge to the study of Asia. For examples, if schools move to require courses in economics for graduation, or if a law-related course is added to the social studies curriculum they are likely to come at the expense of some other social studies offerings. One major casualty has been the 12th grade Problems of Democracy course (Gross, 1977). But enrollments in world history and world geography, where Asia typically receives its major attention in secondary grades, may also be adversely affected especially if new courses are to be required for graduation. Many schools may attempt to place such courses in 9th or 10th grades, where most geography and world history is taught in order to provide students ample opportunity to pass the required course and to avoid moving U.S. history from its traditional place in the 11th grade.

At the elementary level there is some evidence that social studies is receiving less attention than was formerly the case because of teacher disinterest or dislike, lack of administrative support, and perhaps increased pressures to improve student achievement in reading and math (Gross, 1977). Whatever the reasons, a decline in elementary social studies instruction is likely to lead to a decrease in attention given to Asian content.

The Global Perspective/Global Education Movement

In contrast to these trends that may negatively affect the place of Asia in the school curriculum is the growth in the teaching for a global perspective movement. Calls for developing such an perspective, or as it sometimes referred to, global education, have become increasingly frequent in the last decade and carry with them a heightening sense of urgency (e.g., Marker, 1977; Hickman & Price, 1980). These calls come from proponents sometimes varying in motivation, aims, backgrounds and affiliations. Some of the impetus comes from the older international education movement encompassing international relations, foreign policy, foreign language and culture area/national specialists in the traditional social sciences or other disciplines (Asia Society, 1979; Karp, 1981; Klitgaard, 1981). Another source of support is from groups formerly or currently concerned with world peace and disarmament and international human rights (Buergenthal & Torney, 1976; King, Branson & Condon, 1976). More recently. futurists, environmentalists, and those concerned with various transnational issues such as population control, food, energy, technological development and cooperation have supported the movement (Heath, 1981).

Joining in the advocacy of education for an international/global perspective have been a variety of organizations and agencies concerned with the education of youth, college students and teachers. These include the National School Boards Association (1981), the National Council for the Social Studies (1982), the International Council on Education, the American Association of Colleges for Teacher Education (Foster, 1981) and the Federal government through the Department of Education, formerly the U.S. Office of Education (Lesstma, 1981). Despite extensive advocacy, the extent of the movement's impact on curriculum and instruction in the nation's schools and colleges has yet to be documented although changes in course offerings and "improvements" and changes in textbook content have been reported (Asia Society, 1976; Schneider & Van-Sickle, 1979; Wilson, 1980; Danilov & Sharifzhanov, 1981; Jacobs, 1981; Japan/U.S. Textbook Project, 1981). The international Assessment Project of the Council

on International and Public Affairs may provide some additional evidence on this matter. Certainly the attention given the movement in educational circles rivals that of other recent curriculum "reform" movements. Although there is a possibility that the current global perspectives bandwagon may give way to other, newer concerns, and that some years hence it may be viewed as just one of those fads so common in education, this appears unlikely. The support for it extends far beyond the educational bureaucracy; support also comes from scholars in a variety of fields, individual business and political leaders and various organizations and agencies both at home and abroad. Given this pervasive support, the movement is likely to have substantial implications for the place of Asian studies in schools and even colleges. It could complement Asian studies; but it could also lead to a change in the nature of those studies or even a diminution of them. A brief review of the nature, rationale and characteristics of the movement is therefore in order.

Characteristics of the Movement

Global perspectives, global awareness and global education are umbrella terms. Accordingly there is variation in the meaning associated with them depending upon proponents' views. Publishers may use global terminology for rather traditional publications such as world history, geography or culture area textbooks. Other proponents are critical of these traditional approaches and find them inadequate to building a truly global perspective (Anderson and Anderson, 1977; Morris, 1977; Mehlinger, Hutson, Smith & Wright, 1979). Despite these differences, several key characteristics are common to the various discussions and proposals. Gilliom identifies six elements: 1) the "spaceship earth" or ecological system view of the world, 2) human unity and cultural diversity notions, 3) the stress on human interdependence, 4) the challenge of multiple loyalties that we each face, 5) the stress on human rights, and, 6) a concern with the future (Gilliom, 1981). Implied, but not explicitly included in this list is the stress on values, alternative choices, the need for decision making and a sense of personal efficacy and commitment leading to life styles and socio-political actions congruent

with a global perspective. As Hanvey makes clear in his significant position statement entitled An Attainable Global Perspective (1976), education for a global perspective goes far beyond dispensing and learning information; it is a value saturated endeavor involving moving from an unconscious frame of reference for perceiving the world to a personally constructed rationale that pervades our lives. Hanvey outlines five dimensions to an adequate global perspective. The first is perspective consciousness in which we come to sense that we in fact have a particular world view, that others may have different perspectives and that these views are shaped by subtle influences. The second is "state of the planet" awareness or a recognition of world conditions, development patterns and trends. The third is cross cultural awareness that moves from a recognition and comparison of diversity to an "inside the head of others" comprehension. Fourth, is a knowledge of dynamics including various elements and mechanisms of the system especially the character of ongoing changes. Fifth, is an awareness of human choices available to individuals, nations and the human species, and a recognition of the problem of making choices.

These basic themes continue to receive repeated and extended treatment in educational literature, curriculum development efforts, teacher workshops, professional conferences and in the mass media as scholars in various fields, political leaders and others attempt to educate the general public here and abroad to the realities and implications of what some refer to as the "globalization of human experience" (Anderson, 1979). Recently a number of proponents and even professional organizations have attempted to incorporate global perspectives with the back to basics and competency based education movements, or with older more widely accepted traditional educational goals (King, Branson & Condon, 1976; Cleveland, 1980; NCSS, 1982).

Typical of the approach that combines the call for competency based education with a global perspective is that suggested by the Center for Global Perspectives. The authors of Intercom #84/85, subtitled a Working Handbook for Global Perspectives, drawing on the work of Hanvey, Becker, Lee and Charlotte Anderson and others, outline four types

of competencies (King, Branson & Condon, 1976). These are: 1) perceiving how one is involved in the world system biologically, ecologically, socio-culturally, historically and psychologically; 2) making decisions about one's lifestyle in adjusting to imposed and uncontrollable change, and identifying the transnational consequences of personal and group decisions, taking into consideration interests of others, including those of future generations; 3) making judgments which involve perceiving choices, collecting and processing data, recognizing the value of others' experiences as guides to dealing with issues, perceiving the world as a system and considering models of alternative futures; and 4) exerting influence through life style decisions, work-related activities, social action and political activities. Each of these basic competencies is subdivided into a series of "capacities" and an extensive list of abilities. The competencies are to be developed throughout elementary and secondary grades as students experience curricula organized around four major themes: conflict, change, interdependence and communication. Similar approaches can be found in the work of the Commission on Schools of the North Central Association (Kinghorn, 1979) and the Mid America Program for Global Perspectives (Mehlinger, Hutson, Smith & Wright, 1979).

The Need for a New Perspective

Many of the arguments for reforming existing instruction are implicit in the foregoing discussion. Essentially, proponents attack existing school and college instruction both for what it does and what it fails to do. What it does, they argue, is to foster a narrow parochial perspective, and a we/they orientation in which familiar traditions and institutions are invariably seen as superior. Too much attention is given to Western heritage; too little to other equally important heritages. Too much attention is given to phenomena in isolation; too little to the accelerating globalization of human experience and the dynamic interconnection of things, events, ideas and people. Too much attention is given to rote learning of factual data that is all too often erroneous, out-of-date or presented out of context; too little attention is given to transnational and panhuman issues and alternative choices available to individuals,

groups and nations. Too much attention is given to the way things were; too little is given to the way things are changing and the implications of this change for our future on this globe.

Inadequate School Program

School programs have been found to be inadequate on several grounds. Among the evidence cited is a comparison of the prevailing patterns of school instruction with logically derived models designed to foster global awareness, content analyses of currently available instructional materials, primarily textbooks and research findings on the knowledge, perception and attitudes of children and youth. An example of the first type of analysis is the description of Charlotte and Lee Anderson of a hypothetical set of schools in which virtually every aspect of curriculum, instruction and student experience are linked to global awareness. By comparison, the vast majority of schools are woefully deficient (Anderson and Anderson, 1979).

Inadequate Textbooks

The evidence continues to show that elementary and secondary social studies instruction is closely linked to textbooks (Shaver, Davis & Helburn, 1979). The studies of textbooks are therefore a frequently used and apparently reasonably valid means for estimating instructional substance. Studies of textbook adequacy in presenting a global perspective and in dealing with various contemporary global issues, cultures and nations have brought some praise, but much criticism. Evaluators report that treatment varies widely within single textbooks and across a range of books on particular topics. For example, while improvements have been reported recently in the treatment of Asia generally and the Soviet Union and Japan in particular, the treatment of specific topics and countries is highly variable (Asia Society, 1976; McAulay, 1978; Danilov & Sharifzhanov, 1981; Japan/U.S. Textbook Study Project, 1981). Less well treated has been the Arab world (Jacobs, 1981). Reviewers report that inadequancies range from complete lack of coverage, to inadequate or out-of-text coverage, out-of-date information, omission of important information, factual errors, distortions, enthocentric comparisons, perpetuation of stereotypes and dull, unspiring writing. Those

interested in the teaching of Asia must be disappointed by the last general study in the mid-70s of textbooks in the field. Of the 261 books surveyed nearly half (45%) could not be recommended for use without revisions and only a fourth (24%) received high recommendations (Asia Society, 1976).

Knowledge and Attitudes of Children and Youth

Children apparently go through three stages in learning about the world (Remy, Nathan, Becker & Torney, 1975). In the first stage, which continues up to the age of 7 or grade 2, children develop strong attachments to their own country and a we/they perspective emerges. The second stage begins in the primary grades and continues into the middle school (grades 4-5). In this stage children's national concepts rapidly become more sophisticated with the acquisition of abstract and ideological content. By the age of 9 or 10 positive feelings toward the nation generated through acceptance of national ideals and internalization of concrete symbolic representations of national identity such as the flag and Statue of Liberty, result in a kind of "patrotic filter" through which children view their world. This perspective leads them to screen out negative images of their nation, to fear those perceived as political enemies seeking to change the status quo and disturb their homes and security (Buergenthal & Torney, 1976).

In the third stage of development, commencing in the upper elementary grades or by ages 9 or 10, children begin to view themselves and their nation as part of a larger organized system. Their typically positive attitudes toward their nation stablize; perceptions and attitudes toward "foreign" nations, peoples and ideas become fairly firmly established. Researchers have concluded that after the age of 12 or so perceptions and attitudes become "extraordinarily difficult to reorganize" and that middle childhood therefore is a "critical period" for developing a global perspective and international attitudes (Buergenthal & Torney, 1976).

Although the International Association for Evaluation of Educational Achievement (IEA) Study of 30,000 pre-adolescents and adolescents in nine democratic nations indicated

variations of the strength of national identity and other specific constructs, the pattern of development in children was found to be a common one. Variation in the nature and strength of views held is linked at least in part to schooling practices and to the society's other, broader efforts at education of its citizens. For example, American 14-year olds ranked near the top among those in the nine countries in their knowledge about domestic political institutions and processes, but near the bottom in their knowledge about international institutions and processses. Considering the lack of exposure to international content in our typical social studies programs and in our mass media, this is not surprising [In a 1973 UNESCO study of television content, the U.S. ranked last among the 100 nations in time devoted to international programs (Buergenthal & Torney, 1976, p. 109)].

Those in higher education who are often critical of the quality of schooling and student achievement at the pre-college level in the U.S. will find little comfort in the results of a recent national assessment of college students' knowledge and perceptions of global phenomena (Barrows, Clark & Klein, 1980). Seniors scored only 50% on the measure of global understanding. History majors did best on the test, scoring nearly 60% while education majors did poorest, scoring just under 40%, a matter that has to concern those of us in teacher education. Although these findings are not surprising they are cause for concern.

Patterns of misconception revealed in the assessment underscore the lack of attention given to several topics in college instruction. Among these are: the degree of U.S. dependence on foreign oil and the consequences of the dependence, the pattern of the world's past and possible future consumption of fossil fuels, the patterns of current world birth and death rates, the causes of inadequate nutrition, the historical origins and significance of the Western nation-state system, and the comparative world membership of Islam and Christianty and their national patterns of membership. Not surprisingly, students did less well on questions dealing with those topics such as environment, population, energy, human rights, health and food which

are often omitted from college courses following the typical academic discipline pattern of organization. The implication is clear enough: the content of traditional college programs and courses needs to be reconsidered; new topics and interdisciplinary approaches, are needed, especially for prospective teachers.

The case, then, made by proponents of global education is based upon a rationale that includes a set of propositions about the realities of life on this planet, on evidence regarding the development and nature of children's thinking and attitudes related to attaining a global perspective, additional evidence of inadequate school instruction and materials, and deficiencies that continue into college experiences for those who choose to go on to higher education.

Other International Education Perspectives

Thus far I have described the perspective most recently to emerge and the one most widely advocated for teaching about international phenomena. But others have been dominant previously or may continue to be the basis for organizing instruction in elementary and secondary schools. These include:

The Traditional Historical Perspective

Here may be found those approaches and materials focusing on the development of individual political units or larger "areas." Sometimes topics such as "industrialization" or "revolution" provide the organizing framework. Fairly common is a combination of chronology and topics. Emphasis is usually on political, military and international affairs with some attention to geographic influence and economic developments. Recently, more attention has been given to social and cultural elements and to cross-national movements. Non-Western cultures by and large are reviewed only in relation to the development of Western history (Engle, 1964; see especially Part IV).

The Traditional Geography Perspective

Of major importance from this perspective is a nation's location, climate, natural

resources, size and characteristics of its population, type and stability of its government, communication and transportation systems, economic and technological development. Typically, the world is divided into regions and then national units. Formerly, descriptive/physical approaches prevailed; recently, more emphasis has been given to regional associations and human cultural factors (James, 1969; Kennamer, 1970; Broek, Hunker, Mussig & Cirricione, 1980).

The Cultural Perspective

Those critical of the more limited disciplinary approaches to the study of other nations and peoples often argue for a broader and "other-centric" view of the world. Characteristic arguments include the need to study another culture from the "inside," to look at a variety of cultural elements including the arts, literature, folklore, daily life and customs and to use cross-cultural studies to better understand our own society. To obtain accurate non-stereotypic views of another culture, advocates contend, one must see the culture through the eyes and ears of native members of the culture. This will bring about not only better understanding, but appreciation of human similarities and cultural uniquenesses (Bickley, Bullard & Leestman, 1977; Clarke, 1978; Fersh, 1978; Teaching Japan in the Schools, 1980; Wilson & Werner, 1980).

The World Affairs or Foreign Policy Perspective

A major focus in this approach is government to government relations - foreign policy, diplomacy, treaties, agreements and other aspects of international relations are the major topics for consideration. The nation-state is viewed as the central force on the world scene, and the center of people's concerns. It is therefore the primary unit of analysis for understanding world affairs. Issues are selected and studied largely as problems in foreign policy. Cultural differences in institutions, customs and traditions merit study largely as a means for improving inter-nation relations (Becker, 1979b).

There is sometimes an overlapping among these various approaches and they may not always be clearly distinguishable. For example, the cultural perspective was

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in ascendency among educators prior to the emergence of the global perspective movement and continues to have strong support. Proponents of both perspectives may employ some similar elements of rationale, language, instructional topics and strategies.

Approaches to Teaching About Asia

Seymour Fersh, an educator and Asianist of considerable experience, recommends that Asia be presented throughout the school and college curriculum but that content be selected and used according to different aims at each of three levels: elementary school, late middle grades, and secondary and college (1978). He advocates moving students along a continuum, shifting emphasis from awareness to skill development to content acquisition. At the elementary level Fersh recommends that instruction focus on broadening students' perceptions of human experience, on new ways of understanding and appreciating themselves and others. The aim of using Asian content is not to explain Asian experience and institutions, but rather to elicit student reactions such as, "I never knew that. . .," or "I never thought of that. . .," or "I never felt that. . ." (p. 13). What teachers should aim at primarily is developing in children an awareness, understanding and lessening of ethocentrism, and then the ability to understand how events might reasonably be perceived from another viewpoint.

Given these aims, traditional historical and geographic content would not be the beginning point for Asian studies. Rather, contemporary Asian experiences, lifestyles and events would provide initial contact for students and geography and history would be introduced later. These recommendations fit nicely with what we know about the development of children's thinking and perceptions, but it is a very different approach than found in some middle grades textbooks or in the college and university courses on Asia taken by teachers.

For students in grades 7-10, Fersh recommends emphasizing the processes by which cultures function. More attention should be given to content, to building an understanding of how things are interrelated within a culture and how change effects various elements of culture. Instead of selecting single topics for in-depth study as in elementary grades, several parts of a culture should be examined to see how they are related. This is best done according to Fersh and others, by organizing courses into culture regions (Engle, 1964, pp. 559-567; 585-623). Themes such as contemporary life, values and perception and expression might then be selected for comparative study. Asia may be further subdivided into areas such as South Asia, East Asia, and Southeast Asia. More time might well be taken with the study of the first area to fully develop the concepts to be subsequently applied. This is also the approach recommended in The Asia Society's Opening Doors: Contemporary Japan (1979) where the study of a single nation serves as a springboard for other cultural studies.

For students beyond the 10th grade, comparatively few high schools offer courses that give systematic attention to Asia. For those who teach about Asia at this level and beyond Fersh recommends in-depth courses rich in a variety of content about history, geography or culture as is typical of more advanced courses. At this third level, as at prior levels, a variety of approaches to teaching about Asia can be identified. Donald Johnson (1971) has described seven approaches, or what he terms "levels of consciousness." These are not hiearchical levels however, and none is necessarily superior to the others. These are, rather, simply different ways of conceptualizing the study Asia, though sometimes unconsciously. The approaches are:

1. The "Asia as a Setting for Western History" orientation in which Asian nations are barely perceived as national and cultural entities themselves, but rather in relation to the unfolding of Western history.

2. The "Asia as a Problem in American Foreign Policy" conception in which Asian nations are recognized as separate, distinct entities, but only because of their geo-political impact on our lives and national policies.
3. The "Anti-stereotype Campaign" in which there is the first recognition of Asian nations as entities valuable in their own right with stress on development (modernization) and a down-playing of their ideosyncratic cultural elements.
4. The "We are all Human" approach which conceives peoples of the world as all very much alike with the same needs and attributes and strives for empathy through understanding.
5. The "Comparative Social Science Process" approach which organizes the study of all cultures around selected analytic concepts and processes; Asian case studies form the focus of study on universals (socialization, urbanization) rather than cultural uniquenesses.
6. The "Cultural Uniqueness Orientation" which treats individual cultures within the context of their aspirations, perceptions and concerns bringing a heightened consciousness of each Asian nation.
7. The "Asia Gets to Us" conception which attempts to transcend purely intellectual understanding and to take on some of the peculiarly Asian outlooks, insights, ways of thinking and behaving because of their perceived value in responding to universal human needs and questions.

The similarities among the approaches to international education in general and to Asia in particular are apparent. It is interesting to compare these with the findings from the Asia's Society's study of approximately 300 social studies textbooks used in U.S. elementary and secondary schools (Asia Society, 1976). Reviewers found these books to take one or more of five basic approaches:

1. The Asia Centered Approach. In this category were those whose authors attempted to describe the reality of Asian societies from an inside the culture point of view so that the things and institutions described were seen as normal, logical and rational. Asians were not viewed as "just like us," but were presented in such a way as to encourage a realistic view and student empathy. This approach was found in 30% of the books but was dominant in only 18%.
2. The Progress Centered Approach. From this perspective change is viewed as good, necessary, historically inevitable, and a matter of progress. Once, an exclusively a Western goal, this world view has now come to be shared by Asians claim proponents. Books in this category frequently provide treatment of economic conditions, technological change and industrialization. This approach was reflected to some extent in 71% of the books.
3. The Western Centered Approach. This perspective was found in 76% of the textbooks and predominated in over half of them (56%). From this ethnocentric view, authors portray Asia as "catching up" with the West especially in political, economic, social and scientific endeavors. The textbook authors tend to magnify the world role of Americans and Europeans and to view Asia as a stage for the unfolding of Western history.
4. Asia as Inscrutable or Exotic. This formerly common approach focusing on the exotic, strange and mystical ways of Asians was rarely found in the textbooks surveyed.
5. Electicism. While many textbooks were found to adopt unconsciously and uncritically more than one perspective only 5% were classified as truly eclectic.

Not surprisingly, the perceptions that might result from heavy reliance on textbooks

pervaded by these perspectives can be found among students and the general public. For example, Boyd and Crabtree (1980) have identified seven misconceptions held by their students which they attempt to deal with in their Asian Civilizations courses: 1) unchanging Asia, 2) the spiritual East, 3) the indistinct Asian, 4) the inscrutable art of Asia, 5) the unscientific Asian, 6) oriental despotism, and 7) modernization is Westernization.

Implications for Teacher Education

Elementary and secondary social studies teachers need a two-pronged educational and professional training experience. First, they need experiences that will reinforce or help to develop their own global understanding and perspective. Secondly, they need to develop an in-depth understanding of a second culture. Content about Asia can be used along with content about other cultures to help provide an adequate global perspective. On the other hand, Asian studies can also be offered as one alternative from among which teachers may choose an area for a second culture study. Asia specialists and teacher educators (desirably those with interest and some background in Asia themselves) should jointly plan teachers differ from those of courses and workshops. Possibilities for prospective teacher differ from those of teaching professionals seeking some improvement in their Asian background or even advanced degrees. Similarly, a different pattern of experience will be necessary for elementary teachers as compared to secondary social studies teachers.

Undergraduate Education

For elementary teachers there is little room in their programs for in-depth substantive work in any particular field including the social studies. Secondary social studies majors obtain more formal course work, but this may vary from a strong single major with support work in other disciplines, to several courses in a combination of social science disciplines. For elementary majors, especially those preparing for work in the primary grades, their exposure to history and the social sciences is minimal. Still fairly common is a background limited to college courses in U.S. history,

Western Civilization (or if they are fortunate, World Civilizations), American Government, and perhaps a few scattered courses in the behavioral sciences. Exposure to college courses dealing with Latin American, Africa and Asia is often limited or non-existent.

University and college faculty in the social sciences may criticize elementary teacher training for the limited exposure provided to disciplines in their field, but with all the requirements for state certification, the public emphases on reading, math and other priorities, finding much additional room in elementary majors' programs either for more formal work in global/international education generally, or Asia and other culture areas in particular, is not very likely. What is a more likely means for broadening students' perspectives is a reconceptualization of some existing college courses. For example, what is the rationale for continuing the traditional Western Civilization courses? Even where these have been revised to include other civilizations, to what extent do they deal with the global phenomena of which college seniors in general and education majors in particular appear to be so ignorant (Barrows, Clark & Klein, 1980; Foster, 1981)? Certainly a case can be made for a course dealing with the globalization of human experience which is one of the most important patterns to be found in world history. Such a course would touch on Asia, but Asia would not be the central focus.

In addition to developing a broad global perspective, prospective teachers will benefit from a more concentrated experience with a second culture. This could be in the form of formal course work, a planned systematic travel experience, a study-abroad experience or experiences with those of another culture living in their community or nearby (Cogan, 1977). A university international student association, a community international council or a similar organization could help in providing local experiences. It is in these ways that an Asian experience is most likely to be added to an elementary major's education.

For secondary majors, there are more opportunities to build into their programs of study formal course work in global and culture area studies. Asia related courses

and those dealing with Africa, Latin America and other areas could provide alternatives from which students might choose. A reasonable guideline for developing student programs of study is that social studies teachers have some formal course work in history or some other social science related to a second culture. Additionally, travel, study abroad and local experiences with those of other cultures could be offered just as for elementary majors.

Those courses offered in Asia studies might be reviewed with reference to the approaches identified by Johnson (1971) in order to identify the basic perspective presented. A consideration of the possible applicability of a scheme such as that suggested by Boyd and Crabtree (1980) for identifying and combating commonly held misperceptions and stereotypes about Asia and Asian also seems to have merit, especially when working with prospective teachers. It may both improve their understanding of Asian societies, and serve as a model for organizing their own teaching.

Prospective teachers might also be encouraged to review currently available elementary and secondary books used for teaching about Asia in local schools, looking for the kinds of approaches and problems found by the Asia Society in its 1976 study. Where locally used materials seem to have serious shortcomings, prospective teachers could be asked, as part of their Asian studies course requirements or as a joint assignment for their Asian studies and professional education courses to identify or create some alternative materials that might help the local school system provide a more adequate treatment of Asia. I am not suggesting a major curriculum development effort, but rather curriculum supplements such as a set of student activities, alternative readings, a slide/tape presentation, or something similar. Fersh's Asia: Teaching About/Learning From would provide a handy initial reference for this purpose. In this way young teachers will be developing their own substantive knowledge of Asia and use it to develop necessary professional skills.

Teachers In-Service and Graduate Education

Summer workshops and study tours of selected foreign countries such as India, China or Japan have been a popular device for enhancing teachers' global awareness and cultural understanding. These activities should continue to be utilized by Asian educators to improve teaching about Asia in our schools. The most successful efforts of both types of activities appear to be those that combine Asian studies with educational applications. Drawing upon the knowledge generated by Asian scholars, educational researchers and curriculum specialists, teachers can be asked to generate plans, strategies and materials that reflect both academic scholarship and pedogical soundness. (For a useful workshop guide see Elgin Heinz, Planning a Teachers' Workshop on Japan.

Such efforts are more needed now than ever before. Despite the general and increasing support for global and international education among many segments of the educational establishment there are a number of factors that give pause for concern. Among these are: the apparent decline in the teaching of social studies in the primary grades; the back to basics and competency education movements; the increase in state mandated or recommended courses in economics and citizenship/civics; a decline in enrollments in foreign languages; a currently conservative public mood and a growing sense of suspicion or even hostility among some of the public about educators' efforts at global/international education--efforts that some link to perceived threats of values education, secular humanism and the teaching of biological evolution (Skow, 1981). There is a need, then, for Asian specialists to work with educators to maintain the current position of Asia in the curriculum and to improve the teaching about Asia. Although these efforts should extend K-college (Leestma, 1979), the available evidence suggests priority should be directed toward the middle grades with emphasis on teacher training and instructional materials development, for it is this period that seems to be the crucial in children's learning about other cultures in relation to their own sense of national identity and world view.

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